christian educators journal

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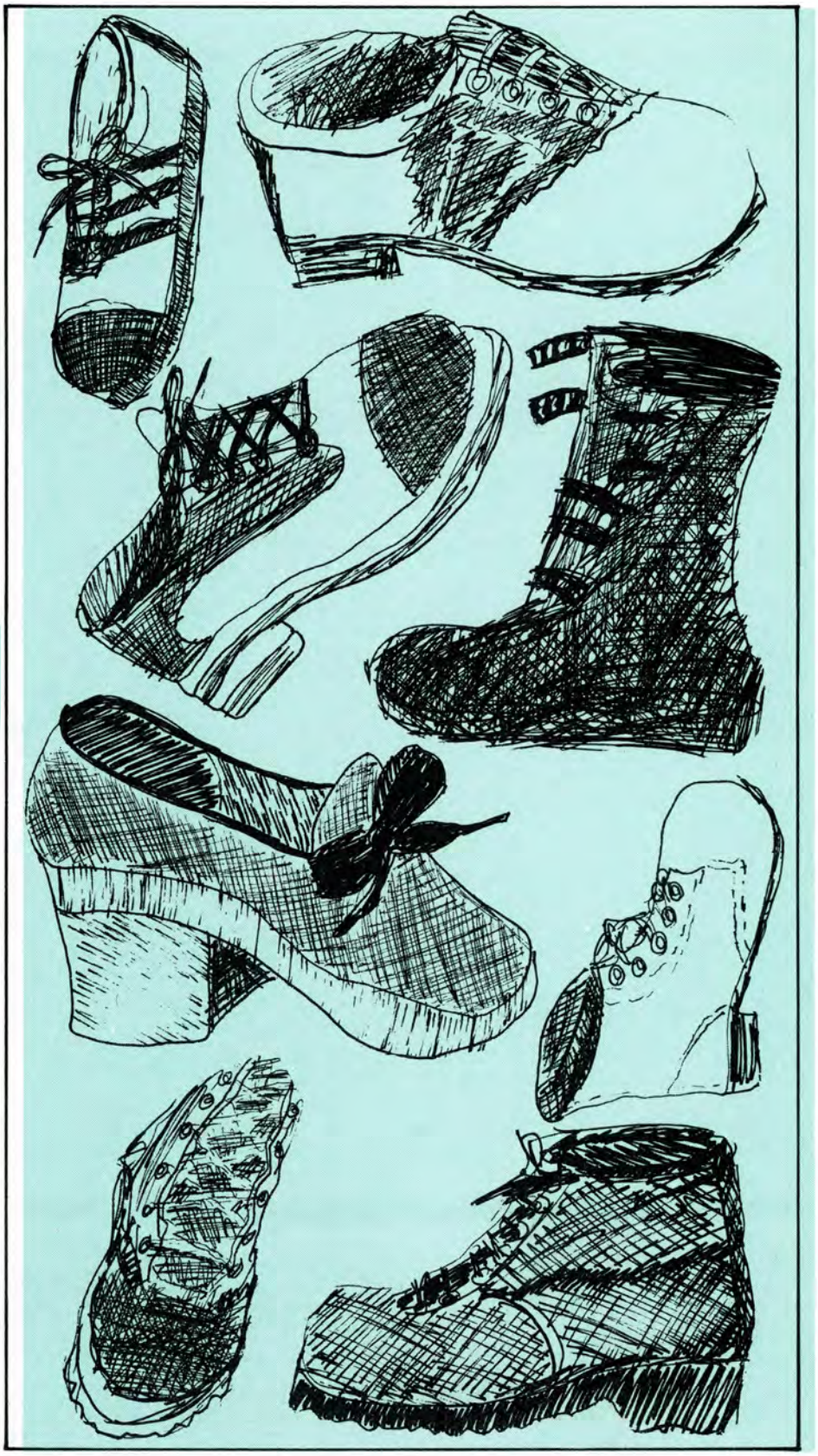

SPECIAL FEATURE:

Standing in Students' Shoes

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CHRISTIAN EDUCATORS JOURNAL, Volume 13, Number 3, January, 1974. A medium of expression for the Calvinist school movement in the United States and Canada.
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STATEMENT OF PURPOSE

The Christian Educators Journal Association, composed of several member or sponsoring organizations, publishes the Journal as a channel of communication for all educators committed to the idea of parentally controlled Christian schools, whether at the elementary, secondary, or college level. The general purpose of the *Journal* is to foster the continuing improvement of educational theory and practice in Christian schools. Therefore, its pages are an open forum for significant articles and studies by Christian educators on Christian teaching. Editorial policy favors those contributions that are normative and evaluative rather than merely descriptive of existing trends and practices in American education. All articles and editorials appearing in it are to be regarded as the expression of the viewpoint of the writers and not as the official position of the Christian Educators Journal Association or its member organizations.

BUSINESS MATTERS

Business correspondence concerning subscriptions to the Journal or membership in the Association should be sent to the Circulation Manager. Subscription price is $3.00 per year for members of supporting organizations, $3.50 per year for a school faculty as a group, and $4.00 per year for individual subscriptions. Checks should be made payable to the *Christian Educators Journal.* Issues are published in the months of September, November, January, and March. Correspondence concerning articles or book reviews should be addressed to the editor of the appropriate department or to the Manuscript Editor.

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1. Placement is restricted to those publishers, colleges, or private parties whose product or service is of direct benefit to the educational process and profession. All advertisements and notices must be of value to educators, and should provide assistance to them in finances, building and facilities, curriculum, and opportunity for professional advancement.
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3. The Managing Editor reserves the right to reject submitted ads and announcements.

EDITORIAL:

Standing in Students' Shoes

It was the Scottish poet Robert Burns who wrote:

> "O wad some power the giftie gie us,
> To see ourselves as ithers see us."

The fact that this wish came to him as he observed a louse crawling over a finely attired lady in church in no way diminishes it as an insight with universal applicability, including applicability to teachers.

We Christian school teachers tend to think of our constituency as made up of board members and other parents, and that we must tune in to them in order to guage the acceptability of our performance and our success as Christian educators. In our preoccupation with this constituency, we have overlooked another one, one both closer to us each day and one to whom our responsibilities are even greater than to parents. I refer of course to our students.

Teachers need a rich measure of the Scottish poet's "giftie" in order to wish to tune in to the next generation as well as their generation. Such a special gift is needed because we have tended to regard our students as by definition immature, imperceptive, and therefore not a valid source of data about the effectiveness of our Christian teaching. Whatever the "validity" of their perceptions they are surely the ones who see us practicing our profession most frequently, and therefore do have something to offer all of us about ourselves as a profession.

The Sociologist Si Says column of this *Journal* has for some time featured research summaries about Christian schools and Christian teachers. These have mainly asked teachers to see themselves through researchers eyes, as they gather certain kinds of data or accumulate certain types of evidence. Thus far they have not generally gone directly to student perceptions of their Christian education. In this issue a "Special Feature," of which this editorial is an introduction, seeks to supplement other data with perceptions of students themselves and in their own words. You are invited thus to stand in students' shoes for a brief period. If the shoes fit, which is unlikely, put them on. If the shoes pinch here and there, let it be a reminder of how it feels to be a student, and let it lead to your greater sensitivity to what messages, both verbal and non-verbal, which you transmit to your students. Let it lead someone on your staff at very least to post the cartoon "Are Teachers Human?" in a conspicuous place in your coffee room or "asylum," where teachers, but not students, will see it.

You will notice that some of the following essays are written by the very young, and some by those who are now in college. All have been reproduced with minimum editing for grammar or syntax, so that these contributions would truly represent the students. Some are sharing perceptions of *differences* between their public school and Christian school experiences; some are simply saying what their recollections of us are like.

All of them, from the youngest to the oldest, give us all some added data for assessment of how well we are faring in the eyes of our students. All are highly personalized accounts, including the anonymous Sentence Completion Test entry, of a student at his or her level of maturity and insight. Individually they might be more easily ignored; collectively they give us a cross section of student feelings that cannot be ignored.

If your wish and that of the poet Robert Burns is the same, you have the opportunity to "see ourselves as ithers see us" in the following pages.

May you find other ways as well to be found "standing in students' shoes."

—D.O.

Standing in Students' Shoes

by Anita Walker

GRADE 4, 1 YEAR CHRISTIAN SCHOOL

I like public schools because the children don't fight as much. They are not really bossy. They let you play games. They sell you your food for lunch. In a public school you don't have to read the Bible but instead you get to just go ahead and start your work. The teachers don't really get mad at you when you get into a fight.

What I don't like about a public school is the kids show off in class and they don't do what the teachers say. The teachers never give you a second chance. The children take advantage of the teachers. There are more people.

What I like about a Christian school: There are lesser people. The people aren't so wise. The people will help you if you need help. They have more things for you to do. It's never boring—you usually have more fun there. I like it because they read the Bible because if someone was going to beat up someone they would go to the Bible. You get out more days out of school.

There are things I don't like about the Christian school. They pick more fights. The teachers are more meaner.

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by Jerry Walker

8TH GRADE, 1 YEAR CHRISTIAN SCHOOL

To start with I like public schools because I like to be in a crowd. In Christian schools there aren't as many people usually. In Christian schools people (principal, parents, teachers) expect the kids to be nice but behind their backs they are even worse than public schools even though in public schools they aren't expected to be so good. In public schools you have to learn to get along with all different kinds of people more than in Christian schools. Some of the better characteristics of the Christian schools is that if you are selling things or something it is better to sell it in an organization like that. In Christian schools they do give more emphasis on the Bible which is good even though sometimes they give too much. I am telling you this from experience not from just what I have heard. I have been to about 10 different schools in

my life so far even though I am only 13. That is about all the comparisons I can think of because it is hard to put it in words without discriminating the different schools.

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by Brian Walker

AGE 13, GRADE 8

After having been in Christian schools for 5½ years, it seemed impossible that I would fit in a school the size of the public school I was entering. Now after completing a full semester and having a summer to think about it here are my views.

Upon entering the Christian school I was sent to the library. In about 20 minutes I was shown my classroom and two others and I were introduced by a tall red-headed lady, the teacher. We were each given a seat. The teacher then boredly informed us of her bell—which soon became a symbol of hate to every student in the room. (This was in 5th grade.)

In the public schools things were about the same except the kids all made a point of ignoring me. Well, the teachers made up for it. They directed and made sense out of schedules. In the Christian schools teachers weren't anything to brag about, but having a really good friend to talk about bad teachers really helps a lot. Sure the kids in the Christian school swore, but not at people. In public schools they swear not as much but directly.

After my experiences and comparisons, I found school more enjoyable with kids you could be true friends with.

There are many exceptions to *all* I said.

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by Cindy Walker

AGE 15, GRADE 11, 4½ YEARS CHRISTIAN SCHOOL

No one can say whether a public school is better or worse than a Christian school. It depends on the school, the child, the town, and many other factors. The only thing that can be done is to explain the circumstances and let the individual decide.

In public schools the teachers have more time for the students. They are more willing to set up times to help students whether with school work or personal problems. They tend to consider the students as equals. The students are as good as they are, their opinions are equal and the teachers *want* the students' opinions.

There is a more informal relationship in the public school classrooms. The classes are more relaxed and there is more "shared" laughter. Both student and teacher are laughing together. Because of this the teachers are easier to talk to. There are more informal gatherings with the students, when the teacher is there to talk with you, not at you.

Trust is another factor the teachers in public schools have. They trust the students as much as they possibly can, in spite of what they might do. An example of this was when we had to come to biology any two periods we wished a week. The teachers had very expensive equipment which could have been broken easily. However, nothing was and we were on our own to come and go and use what we needed. (Incidentally, this program was only used in four known schools across the country, because teachers said they didn't trust the students). In history, we also came when we wanted and took tests if we wanted and chose what tests to take. We had to accumulate 10 grades in 10 weeks from which our final mark came. We did not have to take the tests, we could do reports on interesting topics such as: loneliness, suicide, alienation, and others.

So the public schools do try more experimental classes than Christian ones. The teachers aren't as uptight about things and don't get shocked as easily by a student's experience or background. The teachers don't seem to expect the students to get anywhere. Maybe go to a Junior college but they don't expect the students to really accomplish anything worthwhile in their life.

There is, of course, no Christian emphasis even though when talking about life after death. Christianity is also mentioned along with witchcraft, reincarnation, a belief in only heaven, or a belief that we're all doomed so why not have fun while we're here. In Christian schools most subjects are based on the Bible, even mathamatics, such as: Can God draw more than one line between two points, breaking a theorem in geometry?

Because the Christian schools are likely to be smaller (perhaps due to cost) the teachers are able to treat the students as individuals rather than a five digit number. Usually this makes a difference

only with the principal and guidance counselors who may know you by name, but would not in a public school.

The parents are more aware of what goes on in the school, and what their children are doing and learning. They have more of an interest in their child's education. This is probably one reason the child is in a Christian school.

The teachers also expect more of you. This can be good or bad depending on the teacher and how they handle it. They expect high grades, good attitudes and conduct, and usually have a right to.

These are the things I have observed in public and Christian teachers. The kids attending these schools can be very similar and at the same time different. There is more social pressure from students in the public schools. If everyone is doing it, they naturally expect you will also. Examples are: smoking, drinking, drugs, sleeping around.

Whether or not this is always true, in my experience there have been fewer cliques in public schools. It is more like one big group. To me they seemed like sheep following their leader—the wildest kid who is able to go through anything and come out alive; if he doesn't, he isn't the leader anymore. However, nobody is really left out unless of their own accord.

They also seem less money oriented. An example is clothes. No one is embarrassed or brags about them. They place less value on materialistic things, and in spite of what people may think, public school students really think a lot about life in general, and take it seriously. They are exposed to more situations in which you are forced to make decisions one way or another. Even though they think about life a lot they take it as it comes and don't get tense about things. But they aren't out to change what happens.

The students in public schools are much more open with each other and teachers. They are able to talk to strangers and adults more easily no matter who or what they are. This is probably because the school atmosphere is so much more relaxed.

In a Christian school the kids are less apt to force you or take you by surprise into situations that go against your beliefs or morals.

Students in a Christian school are more self-conscious. That ranges from giving speeches, to wearing clothes and make-up. They are also apt to take things more seriously such as divorce, premarital sex, family problems, runaways, drug abuses, etc. They have opinions on these things, whereas in a public school they are a matter of course, an everyday affair.

Probably the strongest difference I've noticed, and maybe the most important is that the Christian school kids have more aspiration to do something with their lives, whether college or career, while the public school kids just want to get out. In the public school I attend for the seniors it meant: getting married and having a baby; going to a Jr. college; living in an apartment with some other boys and girls; or working at McDonald's. They are content with this life and accept it the same as their parents did, because this is the only way of life they know.

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by James Oppewal

HIGH SCHOOL SENIOR

Having attended Christian schools most of my life and public high school for only my senior year, I think I know quite a bit about the Christian school system, its quality of education, its personnel, and all around environment. In that one year in a public school I noticed many differences and some similarities between the two systems.

I've decided to divide school into its main influencing factors, which are administration, curriculum, teachers and students, and then deal with each one in an impressionistic fashion.

Even though I had very little direct contact with the administration of either school, I did notice several interesting things. One quite ironic thing was that in the public school there was more concern about funds (mainly over the lack of them). I was under the impression that after Proposal C in Michigan was defeated in 1970 that the non-public schools were in some sort of financial difficulty, but it didn't seem so bad when compared to the public school. The teachers were always referring to the "almighty budget" as an explanation of most problems with the building or the classroom materials.

In some ways the two systems were quite similar. There was the vice principal in charge of discipline that nobody liked (for obvious reasons), even though he was nice guy, and the ladies in the office who seemed to be the ones who really ran the place, and right down to the janitors, who seemed to wander around most of the time and not do much. There was also the universal problem that the Student Council and class officers couldn't get much help from the administration when they wanted to sponsor something or propose something new.

As far as curriculum goes, the main difference would be with the Bible classes. I found out that a lot of people had misconceptions about Bible classes; many thought they read Bible stories or a Bible lesson to you like they did in grade school. I set many people straight, explaining to them that in 10th grade we studied early Church history (which could almost be considered a history course), in the 11th grade we studied and compared the major world religions. I wish they had a course like that in the public school because I think a lot of kids would have been interested in that type of subject matter. The public school was a little behind the times because nine week courses were still in the planning stage, whereas in the Christian school they had been in effect for several years with good results.

The area where I noticed one of the greatest differences was the teachers. In the Christian school system, the teachers are screened quite carefully before hiring on background, education, mental stability, religious training and life-style. The teachers with the inside track would be Christian Reformed, married, graduate of a Christian college, and a bit of Dutch blood in the veins wouldn't hurt either. In a public school there is a wider range of background, learning, and lifestyle. They ranged from the middle-aged, married ultra-conservative to the swinging under-thirty singles, with the older, well-traveled but still swinging divorcees, and the old spinsters somewhere in between. The wide range of lifestyle among teachers may be good but I can think of one way in which it may be harmful to the students. Being a teacher they should be good examples to the student, because they also transfer their ideas on life to their students. A good example to illustrate the point would be the fact that five out of my six teachers were unmarried. You would never have this ratio in a Christian school. In the course of discussion during a semester they all gave their view of married life, either from their perspective of how it is or from past experience. Most of them tended to be negative on it. It is a question as to the amount of effect this is going to have, but there is bound to be some regardless of the source. A lot would depend on how much the teacher mentions it in class and how much the student looks up to them for moral and ethical guidance. It boils down to the question of, do you respect teachers more or even less if they come to class with a mild hangover on Monday morning?

The attitudes of some of the teachers seemed to be different in the public school. There was among some teachers a very lax attitude towards learning. They seemed to be satisified to be up in front of class talking (not always on a specified subject) and keeping the class in till the bell rang (some couldn't do that either). And that was what they considered teaching. The classes were usually pretty interesting, depending on what subject you could get the teacher to talk about. I never had any classes like that in the Christian school system, and I'm glad I didn't because I would feel that I was wasting my parents' hard earned money because I wasn't learning, and there was nothing I could do about it.

Last but not least were the kids. In the Christian school system there was a lot narrower range of backgrounds—most of them being fairly rich "Dutch Christian Reformed." This I noticed was a favorite stereotype among teachers and students alike in public schools, usually in a derogatory sense having to with ultraconservativism. I enjoyed getting to know all different kinds of kids. Some you could discuss last week's game with, others the latest issue of the "Rollin' Stones", and others the weekend they got busted and spent in jail. Being sort of a loner myself, I never got into any groups of kids, so most of the kids I got to know were outside of their group, or either loners themselves or from athletics.

Speaking of athletics, a jock is a jock no matter which school you go to, but in that one year I did notice a lot of athletes did get away with smoking, drinking, and even a little grass on weekends.

When people found out I went to a public school after many years in the Christian school they would ask me about the drug scene because the school I went to had gotten a lot of bad publicity the year before. The Christian school wasn't pure and clean either. They had their fair share of drug use but it was a lot less in the open. There were probably as many users in the public schools as there were in the Christian school but there were a lot less abusers in the Christian school. That was the main difference I noticed as far as drugs are concerned. Same for cigarettes. A lot of kids in Christian school smoked, as many as in the public school, but they did it off school property during lunch hour, never in the bathroom and rarely in the parking lot, as they did in the public school.

The attitudes of the kids were slightly different. There were a lot less college bound kids in the public school and more who were just passing time. Another thing I noticed was that there were a lot more kids from broken homes or who had serious family troubles. I guess that is because Christian families are known to be a lot more stable.

Many people say it is a lot easier to pass in a public school. I guess this is true, because of the poor quality of some of the teachers. There were some classes where you could just show up and get C's and with a little work, B's and A's. In the Christian school it took a lot more work to get good marks. In conclusion, I think I learned a lot more in that one year than in several years previous. What was learned was not in class but rather outside. I think I found out how sheltered a life I had lived, and in one short year I found out how the other four-fifths of the world lived. I not only learned reading, writing, and arithmetic, but I also learned which mixers go best with vodka.

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by Benjamin Beversluis*

COLLEGE FRESHMAN

As I think back on my years at Christian High, particularly the past year, I detect a sense of failure, feelings of unfulfillment that made me uncomfortable as I took part in recent commencement exercises. I did not think that the school had given me the best it could have, nor that I had come near my goals of attempting to leave Christian High a better place for future students. These failures depressed me, and now spur me on to write this, hoping that I may shed some light on the problems as I see them, leading, perhaps, to a realization of some improvements.

Early in my term at Christian I began feeling the effects of many problems in the school's "system." It is hard to point out exactly what was wrong, for though many of the causes were minor, their number seemed legion. Little things, yes; but like the bit of yeast in the loaf, these many irritations tainted the entire school experience. In retrospect I've been able to isolate a few of what I feel are some major improvable problem areas.

"School spirit" is a topic often thoroughly hashed over in discussions of the merits of a school. Some say Christian High had good spirit in '72-'73. I say it was very poor. Yes, we had a winning basketball team, big crowds, rah-rah, and such external displays of superficial spirit, but that was all it was. Good school spirit is, in my thinking, a true atmosphere of study, knowledge, and growth, combined with another factor in a Christian school: a fellowship in Christ's joy and love. Such a spirit must be developed in the school from above, from those set in authority to guide—the board, administration, and teachers. Classroom, hallway, and office attitudes of these people are, of course, extremely important. I will only say that in many cases there is, I'm afraid, too much room for improvement. Another thought on school spirit: there are pep assemblies to bolster our earthly spirits, why could chapel not be presented in the vein of pep assemblies, to give strength to our heavenly aspirations?

Those put before the students must also strive constantly to keep the scholarly spirit in the school at a high level. In any school the quality of both teachers and courses must be constantly evaluated. I realize this is done to some extent now, but I fear that the guiding standards at Christian High have been set too low. The old cliché that says the student gets out only what he puts in is entirely inappropriate if the courses and the instruction don't give the student a view of higher standards, thoughts, and most importantly, goals. The school can not be satisfied with the status quo. It must continually raise its standards to stay in step with society.

Faculty leadership and involvement was seriously lacking in not only teaching, in many cases, but also in the area of student clubs and activities. Special interest clubs are vitally important to students, providing chances for further exploration and learning in a field, providing a chance for social development, and for many students, giving them their only chance to become involved in, and a part of at least one small segment of the school environment. The faculty and administration, however, obviously viewed such activities as extraneous and an encroachment on their "free time." The school policy, though not in the handbook, was obvious: if the kids want to do something, let 'em do it (and fail) on their own. This is wrong and is an extremely unprofessional attitude for these "leaders" to take. If the teacher sits back on his posterior, giving nothing more than he absolutely has to, he never provides the guidance and leadership that he is paid for. I think it may be time that some of the teachers learn that teaching doesn't stop when the bell rings and they run for their coffee and cigarettes.

The need for a spirit of involvement extends into the counselling department as well. Counsel-

*Ben Beversluis, now a student at Calvin College, reflects back upon his years as a high school student in a letter he addressed to his faculty this past summer.

lors would do well to show themselves a bit more, give of themselves, and open up to the students, allowing the students a person with whom to seek counsel, instead of simply being bookkeepers, telling the students what they better take if they want to graduate and filling out the forms for the computer.

Courses and scheduling opens up another complex area deserving study. I want to suggest what I feel would be a few valuable and necessary guidelines. To help raise the intellectual and interest levels of the student body, to broaden the scope of fields of study, and to give students a better preparation for our rapidly changing world, there must be better opportunities for a student to take more courses. However, simply adding more courses won't achieve the desired result. The daily schedule must be rearranged to give at least seven class hours a day, allowing students the full benefit of the present programs, to enjoy a better coverage of the English courses, and to give room for a more complete government and social science program.

The latter area desperately needs revitalization, with more course offerings, perhaps up to second and third year programs. Until last year's nine week system a student at Christian High had a chance to take just the barest minimum of government allowed in the state. Now, with the slightly broader choice offered in the nine week program, and if he is persevering enough to thwart the restrictions of counsellors, registrar, and computor, an interested student is lucky to get more than one semester of government. This, obviously, is still inadequate. Political science is a legitimate field and should no longer be so sadly neglected.

I see one more fault that I feel needs immediate attention. Throughout my observations of Christian High I have frequently seen students treated as second class, or worse, citizens. To change this it must be accepted that the school exists of and for the students. There is no need for teachers, principals, board members, or janitors if there are no students. I am not suggesting that students take over and run the school. We pay trained people to serve the students in that capacity. It is time, however, that they are treated as responsible human beings, not as just so many head of cattle to processed and shipped on. When students are given a chance to take on some responsibilities they will grow to meet the challenge and leave behind many of the lower forms of amusement they now resort to. Students must be able to speak out and *be heard.* Quite simply, they must be represented when the faculty is making decisions that affect them, and on the school board. The board especially has few opportunities to know what is really the prevailing atmosphere at the school. Presently if a concerned student or group of students has something to say he is generally too humiliated, exhausted, or disspirited to assert his position after fighting his way through the restrictions and roadblocks laid down by the "system." I don't know what, if anything, the board and those in power are afraid of happening that they would not want to let the student body elect four or five representatives to the board. The "establishment" would still have a solid majority, but the useful result would be that those making the decisions would be exposed, at least once or twice a month, to the student mind, and might in that way be kept informed of what is going on at the school. The students would be able to bring new ideas and cast fresh light on old ideas to aid in the steady improvement and evolution of Christian High as an institution of higher learning.

As I said, I was reluctant to take part in graduation exercises. I did not feel that enough had been accomplished—either in my education or in my attempt to make Christian High a better place. Regarding the former, I felt I should have been offered a wider range of courses and higher quality courses. Regarding the latter, I felt disappointed and frustrated. I had tried to provoke thought by publishing various pieces in the school paper. I tried to improve the moral atmosphere through articles like "Christian School: Christian Sportsmanship?" and "Amnesty: Christian Reconciliation." I tried to stir up student interest in their own affairs at Christian High through a small article entitled simply "Robes?" I tried to improve the educational atmosphere through an essay detailing the serious inadequacy in the performance of a particular teacher. This statement was presented to members of the administration and board, agreed with to some extent, and then apparently ignored. Through these efforts I tried to improve Christian High a bit. I'm sorry to say I don't think I achieved much. I regret it and hope that someone else may have more success.

I realize the school was in a period of adjustment last year—perhaps a too easy excuse for some of the problems—and that it will probably be in a worse state this year. But that is why I write this. I think there is no better time to mold the clay than when it is soft and new, easily impressionable. Christian High is on the threshold of a new era. My wish is that it start over with new ideas, and higher ideals and values with constant self-evaluation and continuing interest from faculty, parents, and students so that it may grow into a better institution.

EDITORIAL NOTE

The sentence completion test is a device for allowing a student, often anonymously, to give in free-association style his feelings about himself, his friends, his school. The following is an actual instance of a teenage girl's response to such a test taken from The Vanishing Adolescent *by E. Z. Friedenberg. Bernard Vander Berg, a teacher education student at Calvin College, offers an interpretation of the patterns in her responses, and suggests why it is important for Christian teachers to tune in to students.*

Secondary Student Sentence Completion Test

1. *When I'm 30 I expect to be:* teaching elementary kids or schooling for more special education. Hopefully married, maybe a few kids of my own.
2. *Fellows at school like a girl who:* is good looking, happy, vivascious, outgoing, somewhat popular (personality)
3. *Girls at school like a boy who:* is thoughtful, kind, considerate, good-looking, treats you like a *girl,* has morals—not just out to use ya
4. *A good teacher is one who:* is understanding, knowledgable in his subject, clearly brings out imp. material
5. *It's human nature to:* get angry or depressed once in a while
6. *My father:* needs to go on a diet, needs to respect and try to understand others' opinions better.
7. *If something is called school policy here at school, it means:* the law of the land
8. *When I need help, I can usually turn to:* my counselor, some teachers or my *mother*
9. *The rules around here are really made by:* [the superintendent]
10. *Kids who get out of line:* get a breakfast club or detention (big deal)
11. *I guess I'm:* different in some way from everyone
12. *I feel proud when:* I make my parents proud, I've gotten a good honest grade on report or test.
13. *When you get into trouble here:* nothing serious happens.
14. *The nicest thing about school is:* it gives us opportunity to associate with friends, make new friends, and gives us a good way to use our time
15. *What seems to me really unfair is:* that kids can't always drop a class if they have a good reason or they can't switch a class to get release time when they need it.
16. *When I feel very happy, I:* have a better outlook on school, am a bit more outgoing, like to see others happy too.
17. *I feel very happy when:* I've got good things to

look forward to—date w/ boyfriend, I have no homework, things are good at home, I've accomplished something big.

18. *At home, we:* don't see each other enough
19. *My mother and I:* get along very well—can talk easily—understand each other pretty good
20. *When I think what the future will probably be like:* I get worried, wonder about it
21. *Politics:* are very confusing
22. *The (most) embarrassing thing to me is:* to make a fool of myself in front of people especially those that I think highly of
23. *Kids need:* to feel accepted, to have friends and parents who understand you.
24. *Kids should:* make an attempt to get along good w/ parents and teachers
25. *When people criticize me, I:* first tend to defend myself then think about correcting whatever is wrong
26. *It's no use to:* worry so much about the future
27. *Most people think of me as:*
28. *I'm usually punished:* quite seldom
29. *Love is:* being kind, considerate, thoughtful, a giving of oneself, accepting others, never selfish, never jealous; I Cor. 13
30. *When something gets me real mad, I:* cry
31. My best friends: *are extra special people who I know can accept me the way I am & have a pretty good influence on me*
32. *Nobody but a fool would:* Kidnap and rape a young girl
33. *The people who love me don't:* show it overly much
34. *The kids here would hang together if:* there was a crisis—fire, tornado
35. *Brothers and sisters:* are on the whole good to have around
36. *In picking my life work, the most important thing is:* to have my heart in it
37. *Our student government:* tries hard/isn't real well known
38. *I'm not really very much like:* my minister
39. *The worst thing that could happen to me is:* to have something serious happen to my family—Mom & Dad.
40. The worst thing about me is: *that I take things [serious] that really shouldn't be so serious and those that should be taken serious I don't—let the wrong things bother me.*
41. *People are wrong if:* they aren't right
42. *What I hate most around here:* is that the school isn't united enough
43. *Working-class people are:* the people who pay the taxes

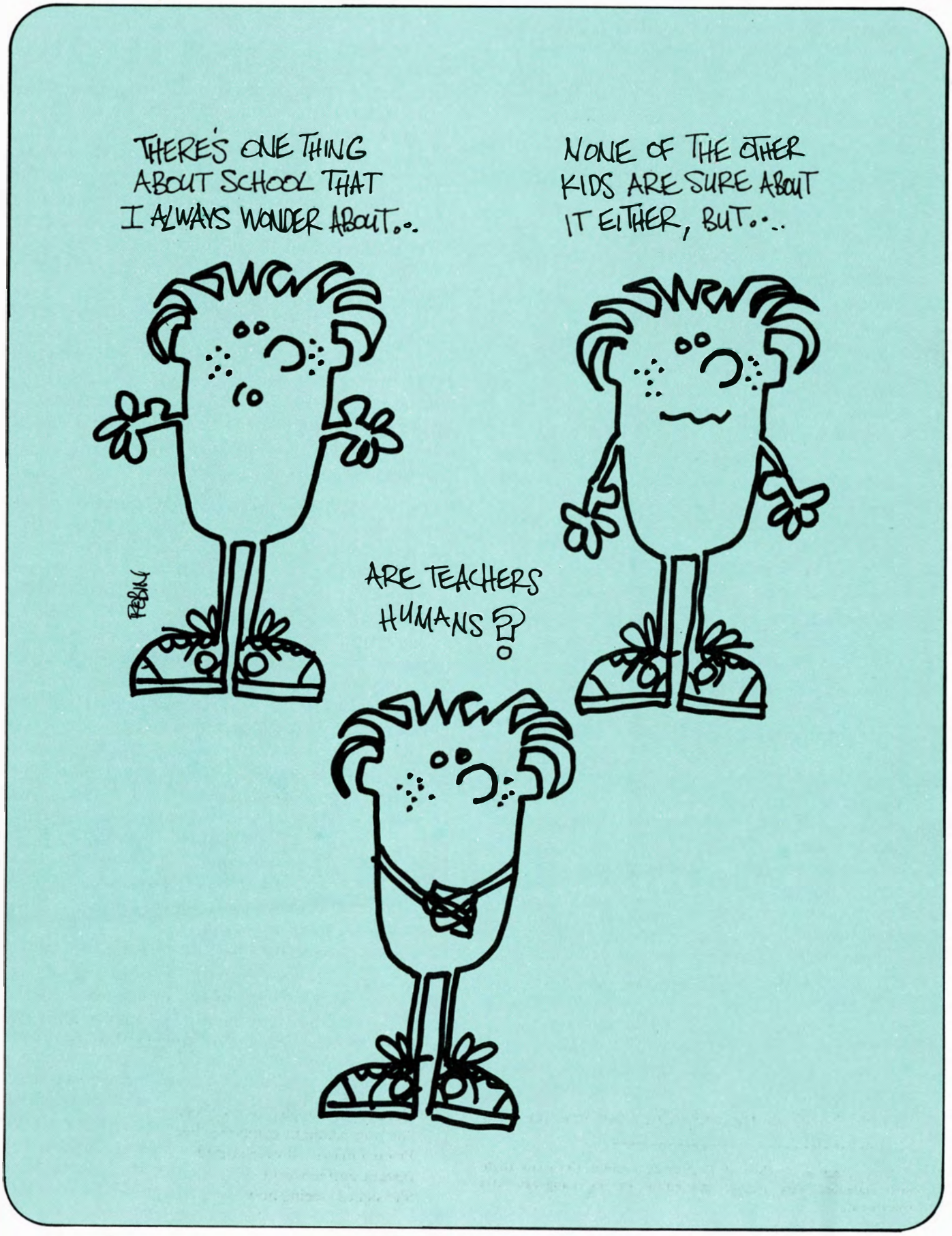
Interpretation of Responses

The most conspicuous factor, drawn from the sentence completion test by this student, is her need for friends she can associate and interact with. This is evidenced in 2, 3, 14, 16, 19, 23, 24, 29. It is also important for her and her friends to establish some semblance of unity among themselves (34, 42). She does, however, rely on her parents and teachers to help in solving some of her problems (8, 19). She is concerned with the lack of participation by all the members of her family (6, 18, 35). She is disappointed in the lack of control exerted by home and school in terms of discipline (10, 13, 28). I think that this can be related to the importance she places on the true associations she feels need to take place. She feels that if people really care they will show concern by placing some restrictions on her in the home and school. She displays confidence in her future (1), but also some concern for the future in general (20, 26).

Recommendations

If this student is typical, some recommendations for the classroom would seem to be legitimate. For this student, action will have to be steered toward showing concern as a person as well as a teacher toward her. Each student response should be regarded as an important contribution to the class learning situation. This gets into the area of making everyone feel accepted as a contributing member. Showing concern for everybody's contribution will affect the student's behavior towards fellow students in the hall as well as the class situation.

This concern also directs us into the area of discipline. This student feels that a lack of true discipline also leads to losing unity in the school. In her perception, when people do something wrong nothing serious happens nor do we really care about that individual. When discipline is meted out justly and fairly, a concern is shown by the administration for the student, and I feel that she is saying the student body will also pick up this attitude in a positive sense in showing concern for others. This is important to teachers looking for ways to improve in high school situations with the most meaning. This is twice as important for teachers in a Christian atmosphere. Are Christian high schools the same as public with the exception of God interjected where possible, or do we make our high schools unique in the eyes of the students as a unified body living for Christ? The latter must be the point to which we must head. What better way of evaluating where we are than by taking a serious look at our schools through the students' eyes as well as the way we teachers perceive them?


THERE'S ONE THING ABOUT SCHOOL THAT I ALWAYS WONDER ABOUT...
NONE OF THE OTHER KIDS ARE SURE ABOUT IT EITHER, BUT.....
ARE TEACHERS HUMANS??

Censorship in the Christian School

by Don Coray*

There are times when the disciples of the Lord Jesus appear to have gone quite loony. There are moments when the segment of the American Christian community with which I am most familiar seems to me religiously confused, philosophically vacuous, and morally imbecilic. As a Christian school teacher, I do not cherish these moments (as I did when I was younger—say, in college). Like all believers, Christian teachers have a mandate to be prophetic, not messianic, in pronouncing their judgments; and, even in our prophetic posturing, our tongues have not been ignited by the same burning coals that touched the lips of our Isaiah. Still, there is that prophetic duty, and there is that perception that the community needs to be recalled to Biblical sanity.

Surely I am not the only Christian teacher who can recall feeling the tension mount when he or she, for the first time, watched a student recoil with discouragement when curtailed by a public-relations hush-up that masqueraded as the will of God. My own first experience of this sort occurred nearly six years ago, during my rookie year as a teacher. The episode involved a poem written by a senior girl. The poem imagined the perceptions of a young woman disenchanted by a false love. The narrative lines were concrete but entirely free of anything likely to encourage lust-making. In fact, the poem argued strongly against the sort of fornication that commonly tempts middle-class girls; the closing lines were anything but zesty:

> And lying there
> Shamelessly tangled in the arms
> She once thought could free her
> From a plastic, flower-potted
> Instant coffee world —
> She sighed, seeing now

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That the choices which once
seemed unlimited,
That the sunshine of the freedom
Which seemed so infinite
Brought only the cold of empty
shadows
And could be contained
In an empty wine glass
A full ashtray
Behind drawn blinds.

I remember being nearly as disappointed as the young author when this entry was removed from the literary competition of our school's Fine Arts Festival, after the judges had commended the poem but recommended its censorship, saying that its "subject matter is too advanced for high school consumption."

And what Christian high (or public high, for that matter) has not had its *Catcher in the Rye* problem? Macbeth murders his way to the throne every year in Christian classrooms, and his play endures unshaken by community complaint. Thomas Hardy's bleak nay-saying remains on the outside reading list unchallenged. But Holden Caulfield (who, incidentally, gets his nose bloodied because of his chaste wish to talk humanely to a whore instead of fornicating with her) is the cause of all sorts of hackle-raising on the flesh of those offended by his profanity.

Couldn't the Christian schools' response to these problems be much more Miltonic than they have been up until now? John Milton urged in *Areopagitica*:

> Seeing, therefore, the knowledge and survey of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely, and with less danger, scout into the regions of sin and falsity, than by reading all manner of tractates and hearing all manner of reason? And this is the benefit which may be had of books promiscuously read. . . .

At the same time, it also appears to me that one of the biggest problems facing those of us who oppose the censorial mentality in the Christian school and community is the unwillingness of many liberal spirits to take seriously, as Milton clearly did, the potential harm that may be occasioned by many a book. In my teaching of Milton's *Areopagitica,* I present my senior classes with the following case, as an introduction to these problematics.

In 1966, a young man named Ian Brady and a young woman named Myra Hindley were convicted of the crimes of hacking to death three children in Cheshire County, England. Brady and Hindley butchered these three children (and were suspected, though not convicted, of the slaughter of two other children), and they buried their victims' dismembered corpses on the moors. Pornography collectors and tape-recording enthusiasts, Brady and Hindley had taped the cries of their tortured victims; and, when the tapes were played as evidence in the courtroom during the trial, many of those in attendance could hardly stand to remain in the room.

One of the telling discoveries made by those men who investigated this appalling case was the fact that both Brady and Hindley were avid fans of the literature (if it can be called that) written in the eighteenth century by Donatien-Alphonse-Francois de Sade. In Chapter 16 of his book on this case (*Beyond Belief*, Avon Books, 1969), Emlyn Williams gives some biographical data on the Marquis de Sade. In 1763 the Marquis was sentenced to six months' imprisonment for hideously beating a poor young woman. Sade fled France the next year to escape the death sentence for flogging three adolescent girls, but he soon returned to his homeland and began to organize wild and vicious parties. Williams describes Sade's career thus:

> In between his adventures, the Marquis found time to cause a social scandal by seducing his wife's younger sister, a nun. From then on, prison alternated with lunatic asylum, with dependable regularity, for the rest of his life, the sentences growing heavier: five years in Vincennes, five in the Bastille. In one of the madhouses, Clarenton, one doctor stated, "This man's affliction is not that he is insane, he is not; it is that he is intoxicated with Vice." And Sade's letters display an indignant self-justification which he was never to lose. "I have all my life had leanings towards Vice; and any fellow-creature who gives proof of a gift for Vice, I look upon as a Great Man."

Williams surveys Sade's bestsellers and delves into his views of human life, quoting the following from Sade's writings:

> "All virtue is born from a false principle. . . ."
> "Scorn the laws—scorn God! . . ."
> "Nature is sufficient in itself, and needs no creator. *There is no God!* . . ."
> "If you have remorse for anything you do, do it again and again and you will see how easily you forget about your conscience. . . ."
> "If crime is seasoned by enjoyment, crime can become a pleasure. . . ."
> "It is man's vanity that says murder is a crime—since such ideas come to us from Nature itself, how can they be unnatural? . . ."
> "There are more people than are wanted anyway—what difference does it make if there are fewer? Did not Romulus permit infanticide? The Persians? The

> Greeks? Among the Chinese, weak children are constantly put to death. Why let such creatures live?"

Imagine Ian Brady and his lover Myra Hindley reading these passages. "Why let such creatures live?" Sade wrote. And he acted out his vile fantasies.

The discovery of Sade's books in the kinky library of Brady and Hindley shook the foundations of many liberal thinkers' assumptions about the whole question of censorship. Conservatives and liberals alike began to wonder whether Brady and Hindley hadn't conceived their ideas about murdering the Cheshire children because the Marquis had planted these ideas in these minds. Wasn't this case, after all, a powerful argument *for* the censorship of books like Sade's? Those who still opposed censorship argued in this way: only an already corrupted mind like Sade's could write such stuff, and only a deranged psyche could accept such horrendous writings and live by them; Brady and Hindley must have been murderously perverted before they ever read Sade—they would have killed the children, Sade or no Sade.

Much more needs to be said. We are left with many basic questions. How should Christian citizens react here? Are Sade's promptings so appalling that Milton's libertarian argument pales in the face of such poison? Does a society—or a school?—have the right or the duty to try to protect itself from pornography, or from realistic treatments of sin, by censoring these? A really serious grappling with these issues should convince Christian teachers and students that a censorial community is not necessarily crazy but probably fighting for survival, however fumbling and misguided some of its efforts may be.

Another aspect of this problem that should be clarified in the Christian school and community is the tendency of Christians, like their secularized neighbors, to be blind to many sorts of evil that go on under their noses while they are snorting at the more obviously "objectionable" phenomena. As Donald and Jessica Oppewal point out in their recent (*Reformed Journal,* Sept., 1973, pp. 20-21) review of the film *Paper Moon.*

> Those who rate this film PG (parental guidance suggested) may have based their decision on some earthy dialogue and scattered talk about sex (not so much as a kiss is portrayed on screen). One wishes that the rating board would sometimes look beyond the language and the explicitness of the sex to the life-style depicted. Some films with mild language and minimal sex might merit an R or even an X rating because of their potential effect on young minds. *Paper Moon* could be one of these.

I am much softer on *Paper Moon* than are Dr. and Mrs. Oppewal, and I think the PG rating is OK, but I believe that their observation about the rating business is vitally important.

The Christian schools had better pick up these signals. We must do much better than the secular culture in teaching youngsters to critique film and television, as well as literature—not simply to impose censorship or moral stricture against the coarseness of language and sexual realism of productions, but to test also the spirits of these art forms regarding their other elemental aspects. Some Christian schools already offer studies in film, television, journalism, and other "media." Is there any reason why the Christian grade schools should not be teaching children to critically appreciate these things? On the junior high level, at least, why not a course devoted to the study of radio, television, and magazine advertising? And, for that matter, what of political obscenity? Norman Mailer's 1968 speculation, "One minute in the mind of Richard Nixon is probably more obscene than all the porno on 42nd Street," may not have the ring of a true jeremiad, but it is worth pondering.

The bloodlust of films like *The Godfather* is common fare for more than a few Christian teen-agers, not to mention the current spate of Beautiful-People glossies (like the recent *Jeremy*) which celebrate pre- and extra-marital sexual surrender in the most mawkish and meretricious of styles. Many of the kids are seeing these things and admiring them, and if there is harm in this, as is probably the case, a large measure of this harm may be due to the Christian schools' inveterate failure to teach, with Biblical openness and honesty, the aesthetic and ethical principles by which Christians may react to these arts with critical faith rather than censorial fear.

As is the case with literary choices, there will remain the difficult questions about who is ready for what—at what age, for example, students should be exposed to Kubrick or Fellini or Peckinpah or Gerald Ford, etc. At present I am not prepared to recommend a *Deep Throat* assembly for Christian junior highs. I would, however, suggest that high school students can do good work in critiquing television if they are encouraged to do so. Here is an assignment I have used in a regular tenth-grade English course:

MALE AND FEMALE ON TV

This assignment asks you to exercise your abilities as a TV critic, specifically with regard to

concepts of masculinity and femininity that are presented on network television programs. First, pick a program from the list below. [The list includes most prime-time series shows.] Second, watch the program once or twice, making observations about the ways the program presents men and women. Third, by jotting down a few notes for yourself, prepare an oral report for the class—a report that gives your specific reactions to the program's ways of showing the American male and female. In watching the program, and in preparing your review of it, you may make use of any of the following questions and considerations:

1—If there is a leading man or woman in the show, what is he or she like? What sort of personality does he/she have? What are some of the typical things that he/she says and does?

2—What kinds of problems do the men and women have? How do they deal with their problems? Does the program honestly present the problems that American men and women actually face today? How?

3—How do the men on the show treat the women on the show? How do the women treat the men? Is there any tension between the two sexes? What kind?

4—How do the men and women express their emotions—love, anger, joy, sorrow, tenderness, frustration, etc.?

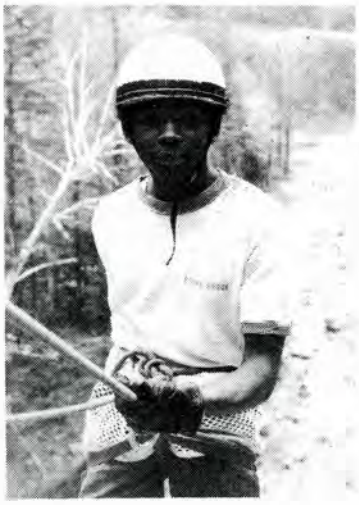
5—Does the show, in any way you can discern, honor the Lord? That is, does the view of man or woman presented by the show honor Christian concepts of what a man or a woman should be, of how a man or a woman ought to live?

Whatever we do in Christian schools with literature, film, television, and other media, I believe we must do it with a conscientious attention, finally, to something else that John Milton said over three centuries ago:

> . . . They are not skillful considerers of human things, who imagine to remove sin by removing the matter of sin. For . . . though some part of it may be for a time withdrawn from some persons, it cannot from all, in such a universal thing as books are; and when this is done, yet the sin remains entire. Though ye take from a covetous man his treasures, he has yet one jewel left—ye cannot bereave him of his covetousness. Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, ye cannot make them chaste, that came not thither so.

Outdoor Education is Coming to Christian Schools

by
James
Adare



All kinds of good things are happening in this new type of complementary education program

Traditional classroom subjects are a vital part of an education that is Christian. Truth and faith *can* be brought together to produce a distinctively Christian classroom. Increasingly, however, educators are facing an "experience vacuum" on the part of their students. Today's youngsters know more than their counterparts of thirty years ago, but they have fewer life experiences. Farm life is largely gone, family group life is fading in favor of more individualized outlets, fathers spend less time with their children due to economic and other pressures.

Athletic activities continue to be one of the main ways in which a high schooler can experience values of physical self-discipline. And it is a good way. But it is limited to those who are athletically able to participate and who want to participate. This leaves a sizeable group who still need the *experience* in order to fulfill developmental tasks of adolescence.

Let me suggest an alternative which Stony Brook has implemented as a complementary educational program. We call it Outdoor Education. As a concept it is not new, but rarely has it been viewed as vital or even as little more than recreation. Not so at Stony Brook. With the motto "Character before Career," Stony Brook recognizes the importance of experiences in shaping character. Here are the principal distinctive values of the Stony Brook Outdoor Education program.

1. *Actions have consequences.* The activities are meaningful because they have outcomes. To build a fire means to eat. To put up a shelter in a downpour means comfort and staying dry. Ability

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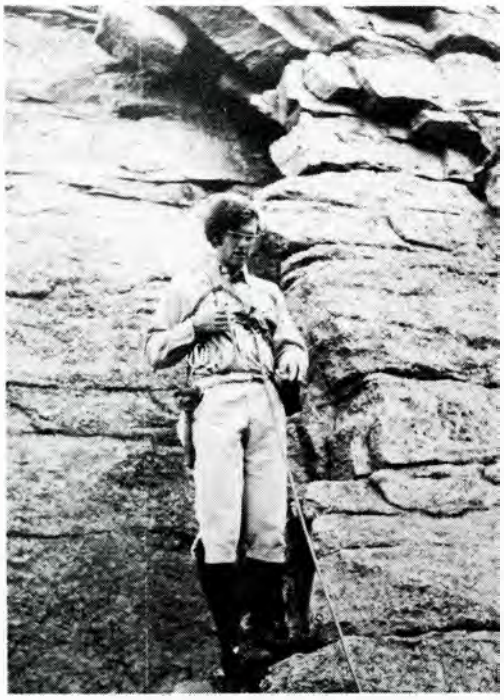
The above article is reprinted with permission from the Sept.–Oct., 1973 issue of *Christian Teacher*, a bi-monthly publication of the National Association of Christian Schools.

A year ago, in the January, 1973 issue of *CEJ*, Mr. Richard Rinck wrote an excellent article on educational camping with the elementary students at Huff Public School. Our *CEJ* readers now have the opportunity of reading about what a Christian school, Stony Brook, has done in outdoor education. Every Christian teacher should be motivated to take a long look at the place of outdoor education in his curriculum.

James Adare is Public Relations Director at Stony Brook, Chapman Parkway, Long Island, N.Y. 11790 (516-751-1800). The school has grades 7-9 in junior high and grades 10-12 in senior high.

—Richard Vande. Laan



becomes important. Consequences for failure (and failure itself) in a traditional classroom are typically more nebulous.

2. *A common ground is established.* The very nature of the activities brings each student to them without advantage over other students. Past failure in other areas need not hinder success here. There is a chance for development of a positive self-concept.

3. *Largely self-motivating.* This is not always true, but generally students want to participate without a lot of selling.

4. *An impact environment is created through time concentration.* Most of our programs are four days long. The group remains intact under the same leadership for the whole time. You get to know your students and how they react to stress. They cannot easily escape from the pressure, but can be guided in dealing with it.

5. *Opportunity for appreciation of the natural world.* We have the opportunity to help students experience their fundamental relationship to the land. The creation is often abused, or idealized, and students can know first hand why they must act to preserve the environment according to a sensible land ethic.

6. *Spiritual values can become experiential.* The significance of biblical truth takes on deeper meaning to a student when it is put into practice. The promise "I will never leave you nor forsake you" means something to a Christian facing difficulties. Compassion and love for schoolmates can perhaps come best from tough mutual experiences.

7. *Outdoor Education provides an integration basis with other disciplines.* Science is an obvious area to teach outdoors. But the environment can be the motivating stimulus for creative artistic expression. History can be taught also. The integration must not be forced, lest it be superficial. The principle is this: teach best in the outdoors that which can be best taught outdoors, and teach in the classroom what is appropriate for the classroom.

The Outdoor Education program began two years ago with occasional weekend outings. As it proved itself worthwhile it has grown in scope and frequency. Beginning this Fall (1973-74) the program will be conducted every week from Wednesday afternoon through Sunday evening. The scope of the outings includes mountain backpacking, canoeing, rock climbing, bike touring, and an environmental study program in which all biology students will participate. From Thanksgiving to Christmas vacation a special three week trip to Mexico will take place in which students will attempt to climb several of the large volcanoes (up to 18,700').

All students are eligible for these outings unless they are in severe academic difficulty. All trips are co-ed. Some of the programs include a wide range of ages, from seventh through twelfth grade. It depends largely on the projected ability of the student.

A word about leadership is in order here. Positive experiences are important in the education of a boy or girl. But I can't think of too many things worse than taking a group of students on a so-called camping trip when the trip is poorly organized and conducted. If the potential for achieving positive outcomes is high, the potential for negative results is higher. The primary difference is leadership. This is not a scare tactic, but rather motivation to be prepared. There are real dangers inherent in these outings: cooking in a tent in winter, isolation from extensive medical help while back-packing, emotional disorientation as a result of stress.

One trained faculty member is assigned to organize and conduct these programs at Stony Brook. However, other faculty voluntarily participate in each program. In this way teachers in various other disciplines can come to experience the values of the program for themselves without losing the necessary quality control that is essential to successful implementation.

Experience is a necessary ingredient in a Christian school curriculum which seeks to provide "Christian before Career."

Prayer in the Classroom: A CONSIDERATION

Gary Meyer*

In the never-ending discussions of what makes a Christian school "Christian," the question of prayer inevitably arises. Some maintain, with vehemence, that since prayer has been banned in the public schools, it must remain one of the most vital distinguishing strongholds of Christian private education. Others maintain that prayer is not really part of "education" itself and therefore cannot be a distinguishing feature. What is surprising is that, in all the to-do, the function of prayer as a useful medium of communication *to* God *from* a group is seldom questioned. The administration and individual teachers must reexamine the structure of prayer as a medium of communication in light of the rapidly changing technological advances in teaching techniques. Prayer must also become an integral part of the total educational experience.

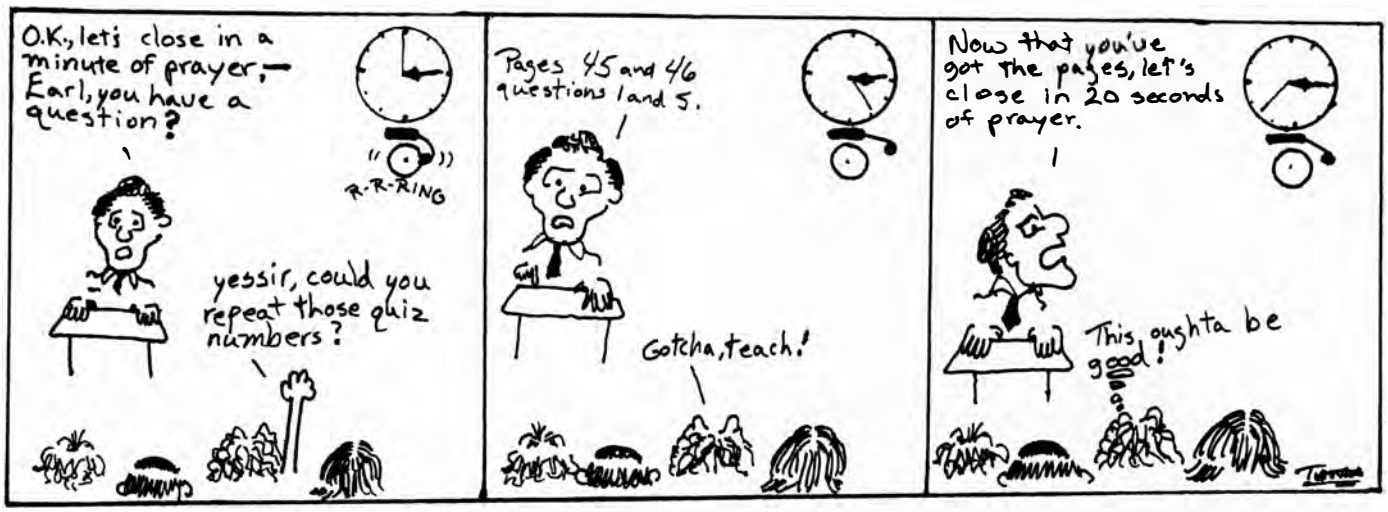
*Gary Meyer is an English teacher at Chicago Christian High School. The sketches are by Jerry Tibstra, a student there.

We Do It Wrong

Evidence of the mishandling and misunderstanding of prayer is plentiful. In some schools sixty seconds is allotted and marked off by bells at the end of the day, during which time each class is expected to offer a prayer. Often it is simply skipped. In most Christian school systems memorized prayers are not used; consequently, either a teacher or student must quickly assemble his pious wits and offer a prayer for the group. Quite understandably, teachers often pawn off the job on students because it is too difficult for them to make the quick transition from the laboratory or the discussion to prayer at the sound of a bell. Some elementary schools require class prayers as many as five times a day. In such cases the resorting by both students and teachers to trite phraseology and indifferent formalism is easy to understand. Teachers, I am afraid, can too easily brush prayer aside as one of those numerous little annoyances which must be put up with to satisfy the administration but which interfere with or do not really contribute to education.

What It Could Be

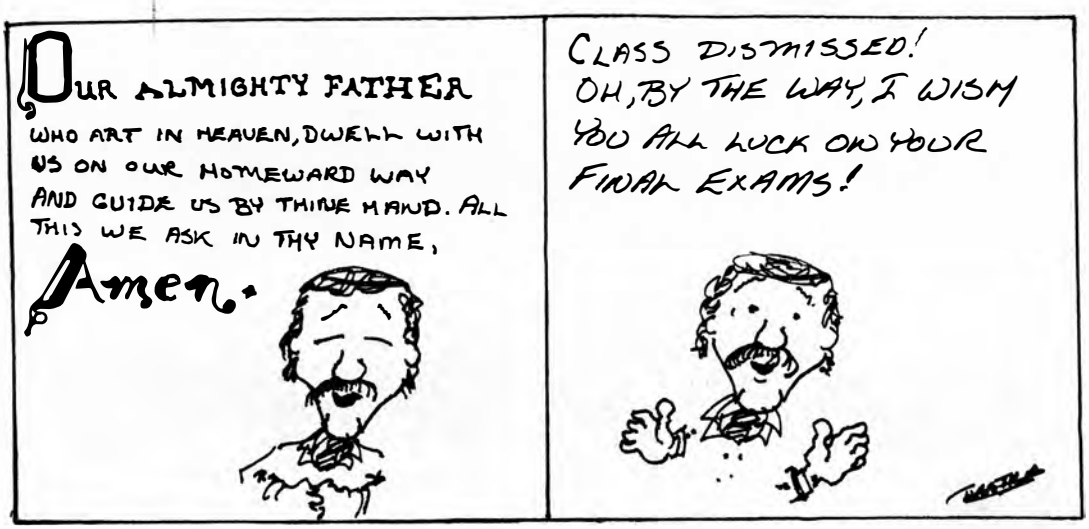
Prayer is communication. It must therefore be analyzed as such. There is a significant difference, however, between the physical communication structure of prayer and the communication of learning. Throughout the school day a *teacher communicates to students* and vice versa. In prayer, however, teacher and student are united as a communicator; the receptor, God, is not a physical participant. This means that the person praying for the group is not communicating *to* the group but *for* it. Prayer should not, for example, be used by a teacher, under the pretense of confession for sin, to "bawl kids out," because then he is communicating *to* them. Prayer can be done well. The first grade teacher who each day makes a list on the board of the things her first graders are happy and sad about, and then in



prayer thanks God for Carl's new sneakers and Sandy's learning to make her "M" 's, then asks God to watch out for Kurt's brother in the war and help Larry with his stuttering, can pray *to* God *for* the class. In junior and senior high schools, where a teacher is with a particular group of students only one period a day, it is more difficult to establish a communication framework from the group than in elementary schools, where a class and teacher are together for most of the day. I have occasionally heard students offer, with almost uncanny ability, a meaningful prayer at a moment's notice at the end of a school day. Such cases, however, are sufficiently rare so as to warrant a thorough examination of the function and method of prayer if it is going to be used in group situations.

Arising From The Group

Technological discoveries in the past decade have practically turned the schools upside down. Science programs have mushroomed; new math and language programs, developed out of recent scientific discoveries, are fast replacing traditional approaches. Television, the film, and the computer are revolutionizing the techniques of teaching. Television, the movie, the transistor, and the stereo dictate values and thought patterns to children. In light of these influences, the communication process of prayer must be reevaluated and reexamined or prayer will become an empty vehicle; maybe it has already. It is not a question of whether the receptor of prayer will be "tuned in," but whether teachers can discover a meaningful medium for breaking down the barriers of words and transforming them into group understanding and participation as the communicator. God does listen to prayer, no matter how weak or faltering it is. In this process—not true of the communication process of the classroom—the receptor always does his share. It is in the communicator, then, where prayer breaks down. A prayer from a group must



emanate from the feelings, thoughts, and desires of the group. Each member of the group must feel the group's prayer to be his prayer.

Kind of Language

The need to communicate in contemporary language rather than in "King James English" becomes more urgent, regardless of what sentimental ties parents and teachers may have with the prose and poetry of the King James version of the Bible. As the scientific techniques of education make possible and demand more concreteness and exactness in the classroom, it becomes essential that we teach religion and, consequently, prayer as concretely as possible. Small children know how to be concrete; unfortunately, they pick up trite phraseology by copying the prayers they hear at home and at school. The first grade teacher who made lists of happy things and sad things with her class understood the peril of abstraction, which probably accounted for her success with group prayer.

Preparation Necessary

Classroom prayer, like poetry, often suffers from the misconception that it can proceed from a kind of mystical inspiration. It cannot. It needs context and content and must evolve from the common value of faith which unites those who participate. Prayers which speak tritely about "the missionaries on the foreign fields and on the home front, those in the armed services of our country, the sick, afflicted, and the sorrowing, and bless us on our homeward way" certainly do not emanate from the whole framework of the school day. Rather they indicate the carelessness and thoughtlessness of a school system that feels compelled to exhibit its religiosity. While being so careful not to use the thoroughly prescribed ritualistic prayer to avoid the "peril of empty formalism," the Christian school system may have encountered the even greater disaster of complete meaninglessness. Carefully written out memorized prayers can at least carry the potential for meaning, whereas the haphazard habit of spontaneous cliche-ridden prayer can only encourage non-participation.

Standards To Meet

I have never been very sympathetic toward those who protest so loudly the Supreme Court's ruling on prayer in the public school. My version is that those who wish to keep it there are not interested in group prayer as the medium of communication between a group of individuals and God. It seems rather that they want to use it as religious token. It is proper and important for Christians teaching in public schools to pray *to* God *for* students; in few cases could the *group* (class) function as communicator. In a Christian school, however, which assumes that we are "one in the Spirit," group prayer ought to be not only possible but meaningful and useful. Before that can happen, however, classroom prayer must be analyzed and used as a medium of communication as complex as the whole range of experience making up each individual in the group which is the communicator. It needs immediate context, but it also needs to be integrally linked by structure and content to the whole experience of learning at school. Then prayer can help to make a Christian school Christian.

Colleges Report Decline in Foreign Language Study

The study of foreign languages in colleges is declining, according to a survey by the Modern Language Association of America (MLA). Preliminary figures show college enrollment in foreign language courses down 10.0 percent between the fall of 1970 and 1972.

Enrollments in French dropped 19.0 percent; in German, 13.3 percent; in Italian, 3.7 percent; in Russian, 0.3 percent; in Spanish, 7.2 percent; and in Latin, 12.3 percent. Only Ancient Greek and the so-called exotic languages, such as Hebrew and Chinese, are holding their own or rising.

According to MLA, a basic cause for the decline is the dropping of foreign language requirements in many colleges, a trend which became quite widespread in the late 1960's as part of a general resistance to required courses.

A few colleges have also eliminated language requirements for admission.

Today's Education

Decision Making:

An Educational Tool

Lambert John Van Poolen*

A recent seminar on goals in teaching brought to my conscious level the truism that students and teachers often have quite different primary goals when they meet together in the classroom. The student, whether an English or engineering major, wants to prepare for a vocation, while the teacher wants to share the beauty of content and structure of a particular discipline. Bluntly, the student wants application; the teacher gives theory.

Is it possible to have the best of both worlds and still graduate in four years?

To prepare a Christian person for an educated life of service, however, we need to give him both theory and practice. Practice simply means learning to put the theory to work. The problem is to help him bridge the gap in his own life between what he knows and what he does. The Calvinist is particularly motivated to apply theory in a Christian way in all of life: vocation, avocation, and domestication. However, he is often not taught how to practice, once given the concepts. He is quite unsure just how or at what points the theory is an input for his life.

Ideal and Difficulty

The following two quotes recognize not only the ideal combination, but also the difficulty in achiev-

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ing it. First the ideal, from the 1970 Calvin faculty study committee in *Christian Liberal Arts Education*:

> . . . we believe that one of the arguments in favor of liberal arts education is that the knowledge thus acquired will be of some use in solving practical problems; but we believe that the *student himself*, to a great extent, *can* and *will* bring the knowledge acquired in the disinterested exploration of reality to bear on the solution of practical problems. (Italics mine.)

Then the difficulty, in a 1972 speech by Dr. Nicholas Woltersdorff, professor of Philosophy at Calvin:

> . . . in our original curriculum report we much too glibly assumed that the student would be able to *bridge* the gap between theoretical disciplinary studies, and his use of these in some occupation. (Italics mine.)

The accompanying cartoon from the student paper *Chimes*, Calvin, 1973, while set in the context of a discussion of professional studies, indicates to me the larger concern that all studies in college be applicable to life.

From another quarter comes a poetical call to move from today's intense dwelling on theory (analysis) to an additional emphasis on practice (synthesis). Paraphrasing Scripture, we must take the vanity of knowledge and produce wisdom so God's mandate to man will be fulfilled.

unfolded,

white sight known
by colors known
by something-nothing

but

how deep the fall
until
bottom rocks serious
sense
until
another joke pulls
division further

sure

analyze God's ware
until
purpose precipitates
bunches in useless
pile

while

love is divided
described by
billions of
written
spoken bits
until
action is devoured by
analytic prey

and

incisor minds
chew
tear
until
fabric torn scatters to the
Devil's wind

so

how far beyond
inventory
memory
can we go
until
shattered cannot be
whole

oh

stop
think
reflect
ponder
perched on pieces
obliterating
landscape . . .

from
colors
white return,

from
words
love return,

from
God
One return.

lmvp

How to Meet the Difficulty

How do we help the student put his knowledge to work? How do we make him consciously aware of how his theory from the disciplines, including Christian values, becomes literal input for his life? In answering these questions, I would contend that

these theoretical concepts and ideals are applied when he makes decisions. Decisions about what to make in a factory; how to sell a product; how much time and energy to expend on cottages, wife and family, hobbies, and church work; all one way or another reflect a person's knowledge and values.

The answer, then, is to consciously teach our students the decision-making process. In so doing they will be made aware of the significance of theological, philosophical, and economic concepts for their decisions in personal, family and vocational life.

Giving them this tool of decision making will also bring to consciousness two very important happenings in real life. Each time a decision is made two things always happen. Value judgments are made, and a trade-off is made between two or more desirable goals. For example, you can work more hours professionally (a desired goal) or spend more time with the family (a desired goal). In this simple trade-off you can see the role of values in the decision on how to spend your time. If you really value esteem and money more than life with wife, then you tend to spend more time on professional activities. (I'm not sure how many of us who put varying amounts of time into, say, classroom performance, consciously realize we have made a value judgment.)

Teaching how to make decisions would then soon lead to questions about life style and proper stewardship. As our graduates make decisions day by day, a certain life style emerges. This life style may or may not include a real sensitivity to God-approved allocations of time and resources, i.e., proper stewardship. By having students become more aware of value judgments in their decisions, we would be able to increase sensitivity to the will of God when these allocations are made. Arthur Holmes, discussing the will of God in *HIS* (June, 1973), emphasizes this connection between decision making and stewardship:

> . . . Effective stewardship means discipline of time and energy. We cannot do everything that comes along. This is most obvious in choosing a wife (one only!) or choosing between job offers. We have to say no to more than one at a time. In life generally, many of us spread ourselves too thin for effective stewardship in any one area. But in saying no we have to choose between conflicting alternatives. How should we make decisions like that? The key question is this: how best can I steward my God-given abilities and opportunities? What is good is often the enemy of the best. It is a question of investment strategy. How can I most fully develop what I have to invest for maximum long-range return? Decision making is always the practice of stewardship for the serious Christian.

If Holmes and Woltersdorff speak the truth, shouldn't Christian colleges make a concerted effort to teach *all* students the decision making process in order to show where their theory is involved, to alert them to value judgments, and to help them resolve conflicts between desired goals? I think the answer is a needful yes. Perhaps we Calvinists can then more easily move from head knowledge to life practice.

Examples

I include two examples of how I taught decision making at Calvin.

The first example is what we call the creative design process taught to our Freshmen engineering students. The steps are outlined below:

1. Write a sentence telling what the device or system is to achieve as an overall goal.
2. Set down criteria for design, such as size, shape, speed, cost, effect on environment, as detailed goals.
3. Design several alternative ways to achieve the above goals.
4. Analyze the advantages and disadvantages of putting each alternative into practice in light of your stated goals.
5. Attach weights (values) to the advantages and disadvantages and make a decision.

Going through this process, the student becomes aware of the need for theory (scientific, engineering, social . . .), the need for value judgments (economic, ethical . . .), and the need to develop expertise in resolving conflicts between two desired goals (environmental protection versus low cost . . .).

A second example is the use of decision making to integrate various disciplines in an environmental studies course to solve problems of waste disposal. Deciding to dispose of solid waste one way or another involves knowledge from many disciplines (geology, biology, economics, sociology . . .), the ability to resolve conflicts (individual versus group), and the role of values ("Just dump it on your or his lawn. Who cares about the neighbors?").

The figure below is a graphical outline of the role decision making plays in the course. The steps of the decision process are shown at the center of the diagram. As information from the disciplines is used, it passes through a value preference screen based on an underlying set of ethics. These value judgments affect the information through such

questions as how important is a given discipline, how much money are you willing to spend for more data, whose problem should we solve, or why solve the problem at all? These kinds of questions color the input of the theory and the decision process at every step, from goals to "why" a particular decision.

The discipline blocks are set up in a hierarchial order from being necessary (bottom) to being sufficient (top). The student and teacher quickly learn that the political process is the ultimate enabling mechanism for solving environmental problems. Technology plays a similar role on the side of "thing" discipline in that it determines what solutions are feasible.

Decision making in this context is not only a useful integrating tool in interdisciplinary studies, but is also useful to achieve the overall goals of helping the student apply his knowledge and values in life practice. Pondering the weight of the consequence of air pollution versus the consequence of economic loss in passing clean air laws or shutting down a plant really "lays it on the line," particularly for a sensitive Christian concerned with the welfare of all his neighbors.

I would be remiss at this point if I did not mention that for years elements of decision making have been taught at Calvin in the education, engineering, psychology, sociology, and economics departments. These courses, however, are generally for the professional student. Evidence that the concept of decision making is now being made available for all students at Calvin is shown by the Environmental Studies course, but also by such other interim courses as Choosing a Career: A Decision Making Process; The Psychology of Creative Problem-Solving and Thinking; and Peeling the Onion Which Is You, an analysis of personal choice making and decisions.

Conclusions

The thrust of this article, however, is not only that we should have courses like these, but that because of the philosophy of education at Calvin all students must take these or similar ones.

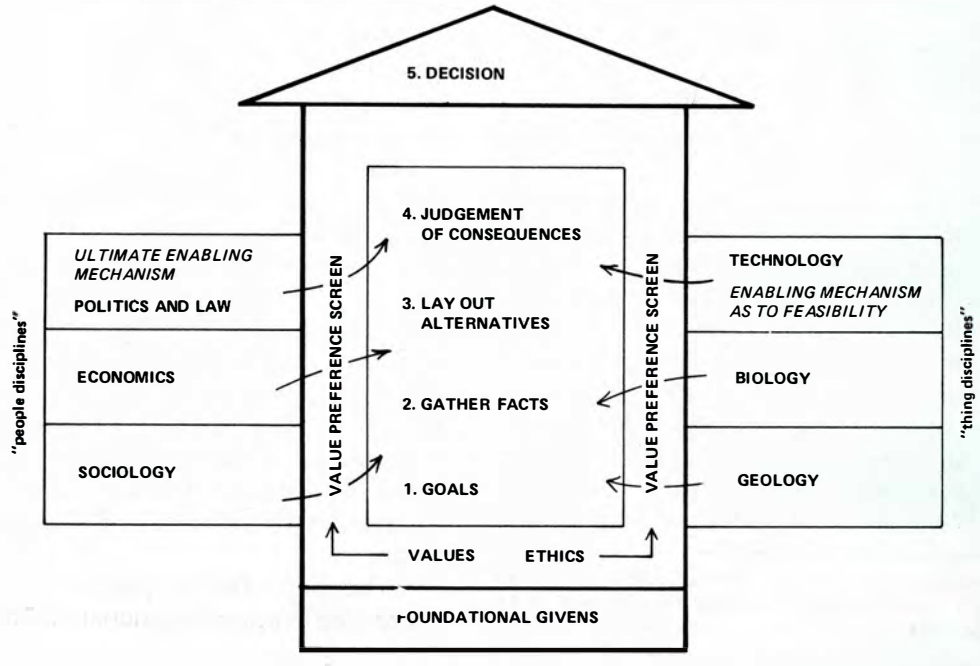
Final motivation for such courses arises from two sources. Joseph Nemic, Jr., in *Civil Engineering* (March, 1973), referring to environmental problems, says:

> The participation by the general public in the decision making process appears permanent. It is important that the design professions realize that the right of the general public to participate in resource allocation decisions has been established by law and has been supported by the courts. This fact will progressively require earlier public participation in the planning process.

Again on environmental problems, G. Tyler Miller, Jr., in his primer on human ecology, *Replenish the Earth*, says:

> . . . computer simulation and other devices may be crucial in helping us understand complex systems, but in the final analysis our entire dilemma comes down to a human problem of values. . .

These indicate that we *can* and *must* bring our



world and life view to public decision making. It is our graduates who should have the ability to play an active, conscious Christian role in a world that needs moral inputs and directions in decisions.

Today our Christian colleges need to design a curriculum which will not only give students the brightness of God-created knowledge, but will also illuminate ways and structures with which to develop God-demanded wisdom. I suggest decision making combined with sound teaching of disciplines as a means to achieve these long-sought-after goals in Christian education.

New State Certified Teacher Education Program in Religions at Calvin College

Calvin College, a Christian liberal arts college supported by the Christian Reformed Church of America, has been authorized by the Michigan State Board of Education to certify teachers in the study of religions. This is a significant event, for Calvin College is the first college or university in the State of Michigan, and perhaps the first or one of only a few in the United States, which is now authorized to train teachers who will be qualified to teach courses in religion in the public schools. This news will be welcomed by Christian parents, citizens, educators, and churchmen who have been seeking ways for public schools to provide moral and spiritual training within the limits established by the courts in their decisions dealing with prayer and Bible reading in the public schools.

Calvin College has had many years of experience in educating State-certified teachers for both Christian and public schools. Because of this experience, the College Administration and its Board of Trustees decided in the mid-1960's that Calvin College was in an ideal position to help provide a legal means by which the public schools could avoid becoming completely secularized. The approach to the problem was straightforward and simple: public junior and senior high schools should have electives in the field of Biblical literature and history and in the history and content of other world religions, and these courses should be taught by persons who were qualified to do so. This approach fit naturally into the broad and comprehensive curriculum of the public junior and senior high schools which already included many electives. It seemed appropriate that Calvin College with its long tradition of Christian academic studies and teacher education should lead the way in making it possible for such courses to be offered in the public schools throughout the nation.

The immediate problem was to provide a means by which teachers could be prepared personally, academically, and pedagogically to teach the courses. For unless this could be assured, it seemed doubtful that there would be a widespread acceptance of courses in the Bible and other religions in the curricula of the public schools. However, academic work in the field of religions was not recognized by the State Department of Education as a certifiable major or minor in teacher education programs. Hence there was no way to have an official certification of the competence of a teacher in this field. Calvin College, therefore, proceeded with efforts to obtain from the Michigan State Department of Education permission to certify teachers in the study of religions.

Calvin College has worked with the Michigan State Department of Education since 1967 to make it possible for teachers to be certified for the teaching of religions in the elementary and secondary schools of the State. As a result of these five years of effort, Calvin College's request for permission to certify teachers in the teaching of religions was approved provisionally for an initial five-year period by the Michigan State Board of Education in April, 1972. Calvin College is now authorized to certify teachers in the field of religion, and it may do so as early as June 30, 1973. It is in a position to implement the program immediately and thus to provide opportunity for both in-service teachers and prospective teachers to gain State teacher certification in this new area of service. Persons wishing additional information about the program in the studies of religion can obtain it from the Director of the Teacher Education Program in the Academic Study of Religions, Calvin College, Grand Rapids, Michigan 49506. Telephone number (616) 949-4000.

National Council on Religion and Public Education

BOOK REVIEW:

A Christian response to the crisis in the classroom.

TO PROD THE "SLUMBERING GIANT." by John Vriend, James H. Olthuis, et. al. Toronto: Wedge Publishing Foundation. 1972. 189 pp. Reviewed by Norman De Jong, professor of education, Dordt College.

The seven essays contained in this book were originally given as 1971-72 Discovery lectures by members of the AACS. According to the preface, "this book is about the challenging alternatives of Christian day school education (p. i)."

The book begins with an excellent essay by the Reverend John Vriend on the question of supposed neutrality in education. When he insists that "The Bible puts things in perspective" and "directs our mental processes," he strikes a responsive chord in all of us that harmonizes beautifully with Articles II and VII of the Belgic Confession. From that point on, however, the book degenerates into the now-familiar insinations, accusations, and jargon-heavy phrases for which the AACS has become known. Expanding their earlier attacks on the institutional church (e.g., *Out Of Concern For the Church* and *Will All The King's Men*) to an attack on the entire Christian community, they now caricature all besides themselves as a "slumbering giant" needing to be wakened from centuries-long sleep by those few who have the Cosmonomic "vision."

The Cosmonomic perspective displays some strange twists to our traditional Reformed position. In Chapter I, for example, James H. Olthuis asserts:

> The confessions of a (denominational) institutional church should not take the place of a Christian educational confession since a school is a school and an institutional church is an institutional church. Each of these structures requires a confession relevant to that structure, though in each instance that confession will be a response to the Scriptures. To act as if a church creed can be a school creed is to confuse and mislead (p. 26).

A second illustration of distortion occurs in John Vander Stelt's essay on "The Struggle for Christian Education." In it he presents a challenge:

> [We must] do battle on two sides at the same time. There is first of all the struggle against the deviousness of apostasy. But there is, secondly, also the battle we must wage against evil forces within the ranks of the Christian community. There is such an appalling confusion among Christians as to what Christian education is all about. There is such a disturbing lack of vision as to the nature and scope of a full-orbed life lived before the face of Yahweh. There is such a frightening division and paralyzing complacency within Christianity at large (p. 63).

John Van Dyk continues this unsubstantiated attack on the Christian community when he castigates our Christian schools as being secularistic, dualistic, and individualistic (pp. 98-102, 110). As a solution to the problem, he recommends:

> We must recognize this state of affairs, and begin to counteract its effects by means of substituting a full-orbed biblical Kingdom vision. Such a full-orbed vision will be antithetical to the dualism and individualism now commonly perpetuated under the cloak of Christianity (p. 102).

One of the most pervasive themes is Harro Van

Brummelen's: "Our cultural mandate is clear—we must develop and unfold our world, open up God's creation (p. 74)." This repeated emphasis on "unfolding," applied to both creation and the student, betrays an unconscious allegiance to the principles of Social Darwinism, maybe inherited unsuspectingly from some of Abraham Kuyper's writing. The propagation of that concept, along with a so far unsuccessful attempt to construct a curriculum on the model of Dooyeweerd's modality scale, reflects a naive understanding of the educational process, especially as it applies to the elementary and secondary level.

The book contains flashes of both brilliance and clarity. At times one is prompted to rejoice at the commitment and dedication which is expressed. In spite of those redeeming features, however, if this were a General Motors product, the Consumer Protection Agency would demand its immediate recall for replacement of seriously defective parts.

BOOK REVIEW:

The Earth is the Lord's?

THE EARTH IS THE LORD'S? by Joyce Blackburn. Word Books, 1972. 160 pp. $4.95. Reviewed by Morris Blankespoor, English teacher, Pella Christian High School.

As a resident of St. Simons Island, Georgia, Joyce Blackburn has taken an active role with other citizens in local, state, and national legislation for the sake of our environment. In this her tenth book, the author presents a very intelligible study of the ecological crisis confronting today's citizens. Prompted by rumors that a large corporation was planning to mine for phosphate in Sidney Lanier's "Marshes of Glynn," Ms. Blackburn and others decided on swift action to preserve the sense of mystery and liberation the marshes have provided for many. The ensuing struggle, candidly outlined in the book, asks the reader to analyze the difference between being "anti-industry in a blanket sense" and "anti-technocrats and fat—cat developers who . . . gouge and scar this earth as though it were a broken, junked doll."

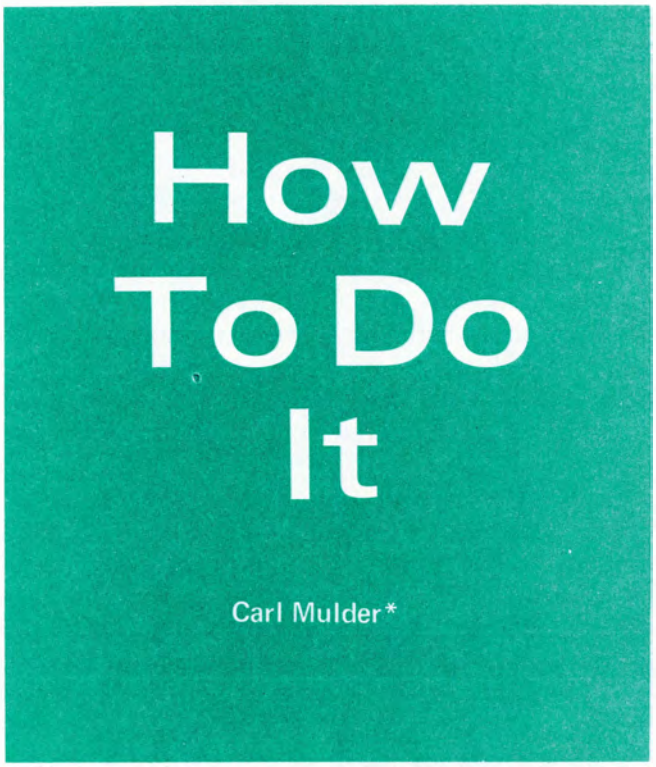
The book consists of thirteen chapters in which the author goes beyond her immediate concern regarding the marshes of Glynn County and deals with the Christian's response to many facets of land, water, and air pollution. Though a thematic unity is evident, the book must not be read as one would read a novel with a typical plot working toward a climax. One finds a series of climaxes, all dealing with the common citizen's awareness of problems facing each of us in our own locale. Whether air and noise pollution, petroleum spills, the small town garbage dump, or pesticides are our immediate concern, each of us must realize the importance of the ecosystem, that "everything is related to everything else."

The author's intent seems to be twofold—to create an awareness of the seriousness of the problem and to challenge the reader to get into the act for the sake of God's earth. The reader need not be acquainted with ecology jargon to appreciate the problems posed by the author. In straightforward terms, without resorting to scare tactics, the author forces us to consider our role in the face of ecological crisis. Are we concerned about long-term consequences or instant profits? Would sewage disposal on acres of stripped mines change wasted land into productive land? Awareness of the problem is the first step in becoming ecologically concerned.

A section of the last chapter includes "ecotactics you can explore" in an individual or corporate endeavor against pollution. Basic to worthwhile action is knowledge, and Ms. Blackburn simply explains the methods by which people may be informed and motivated to positive action. The list of "sources for self-education" includes such things as games, test sets, graphics, plays, music, films, and books.

The author's keen wit and sagacity provide relief from what could so easily become a prediction of doom. The book's timeliness is enhanced by the present concern with the energy crisis. (This restriction to current problems and examples may limit the book's popularity in future years.) For the citizen concerned about pollution, but unaware of his responsibility, *The Earth Is The Lord's?* is helpful. For the unconcerned citizen who "happens upon" the book, it just might provide the challenge needed to get him to act for the preservation of the Lord's earth.

Teaching Values:



The values of youth in American society appear to be in a period of change. Exposure to many alternative choices, technological innovations, the unconstitutionality of promoting a specific set of values in public schools, and inconsistencies between stated laws and specific action contribute to the complexity of developing a clear and workable value system.

Changing Values

Barr (1971) stated that the values of youth are changing because powerful pressures of the contemporary age surround them with a constantly increasing range and variety of cultural alternatives and choice. Youth are bombarded by complex demands that require an ever increasing number of decisions regarding basic values. They live in a world where absolutes and community norms have been challenged by a wide range of legitimate value options. Simplistic dualisms (for example, good and bad) have been replaced by intricate choices for which you may have no established criteria in making a decision. In addition, more alternatives are being made legitimate and glamorous, adding to the complexity of value decisions.

Why Christian Schools

In a society where the values of youth are in a period of change, Christian schools continue to exist primarily for the purpose of teaching the youth an established set of Christian values. While we continue to promote Christian schools and Christian education for this purpose, we have accomplished little in the area of evaluating the effectiveness or degree to which we have achieved this goal. In fact, there evidently has been no research available to indicate what values are held by Christian school parents and children.

Where's The Research?

The neglect or failure to study the values of Christian school students and parents is not so very unusual. The study of values has been avoided by most researchers and in most institutions largely for two reasons:

1. Many considered value judgments to be outside the boundaries of an empirical discipline.
2. Many believed that because values were based on irrational or inexpressible feelings they were not available to psychometric techniques.

As a result, the study of values has not been accepted as legitimate.

Given the commitment to Christian education and the general belief that its effectiveness in terms of teaching values was not measurable, Christian schools proceeded to teach the youth a cognitive set of Christian virtues. This is not to say that these virtues or values were not internalized. There appears to be subjective evidence that at times they were internalized. However, there has been little awareness of how one develops values, how one understands what values he possesses, and how one's values can be changed. There is a given set of Christian virtues which we want our students to possess. Thus, we teach these virtues in Bible lessons as cognitive knowledge with practical personal application, hoping and praying that our students will practice them in their lives.

Growth and Clear Values

Perhaps these statements are too simplistic and too general. Yet is appears to me that we can learn a great deal from the theories and research of several authors in the area of moral and religious

*Carl Mulder, principal of Oakdale Christian School, recently completed his doctoral dissertation on the subject of values teaching.

development. Recent strategies for value clarification are also important for us to know and to utilize in teaching moral and spiritual values to our students.

Kohlberg (1966) stated that the major consistencies of moral character represent the slowly developing formation of more or less cognitive principles of moral judgment and decision, and of related ego abilities. Research by Kohlberg indicated that acts of misconduct are clearly related to two general aspects of the child's personality development:

> The first general aspect of the child's development is often termed "ego strength" and represents a set of interrelated consequences, the tendency to choose the greater remote reward, the ability to maintain stable focused attention, and a number of other traits.
>
> The second general aspect of personality that determines moral conduct is the level of development of the child's moral judgments or moral concepts (p. 6).

Kohlberg stated that the individual goes through developmental stages of moral judgment. Much like Piaget's developmental stage theory, Kohlberg stated that there is definite sequence in this development. Each person must go through the sequence stage by stage, and the stages are generally age-related. However, one person may develop more rapidly than another, or become fixated at a particular stage. According to Kohlberg, there are six developmental stages through which everyone passes in the development of moral judgment.

While this article does not allow space or time to include these stages, it is extremely important to realize that these are natural developmental stages in children. We as teachers must understand the developmental stages of the child so that we can teach accordingly. For example, the concept honesty has little meaning for a six-year-old. He is typically in the pre-moral stage, where he responds to consequences of his behavior. That is, what happens as a result of his actions will largely determine if he performs the act again.

Discussing the religious commitment of people, Glock (1965) stated that there are five major dimensions of religion. If we are going to speak of the religious commitment of our students or parents it is important that we know the religious dimensions of which we are speaking. These five dimensions are:

1. *The ritualistic dimension* which encompasses the specific religious practices such as church worship and prayer.
2. *The experiential dimension* which encompasses the religious emotion, zeal, or feeling one possesses.
3. *The ideological dimension* which encompasses the beliefs which one holds.
4. *The intellectual dimension* which refers to the knowledge which one has about his faith or the scriptures.
5. *The consequential dimension* which encompasses the whole area of what one is doing with his Christianity or, if I may, the secular effects of one's Christianity.

What I am suggesting here is that there are many dimensions or aspects to understanding one's Christian commitment. In the past, where the ritualistic, ideological, and intellectual dimensions have been strong, we have been satisfied. Recently, we have emphasized the experiential. It appears to me that the measurement of Christian values must be observed largely in the consequential dimension. The outcomes or actions which result or spontaneously arise from one's Christian faith must be measured. More importantly, students must be given planned opportunities to implement these values into action. One learns by doing.

Teaching values to youth is largely a process of helping youth understand what values they hold. Our daily actions and decisions are largely based on previous actions and experiences. Students must be assisted in understanding what values they hold, why they do what they do, and what the results and effects of their actions are. This is most effectively accomplished through the process of values clarification. Again, time and space do not permit me to elaborate. Let me, however, refer the reader to two excellent books which offer definitions and strategies:

1. Raths, L. E., Harmin, M., and Simon, S. B. *Values in Teaching.* Columbus: Charles E. Merrill Publishing Company.
2. Simon, S. B., Howe, L. W. and Kirschenbaum, H. *Values Clarification.* New York: Hart Publishing Company, 1972.

Checking Priorities

Finally, in order to understand the Christian values which one holds, it is important to understand that he holds these values in priority. In other words, one value will take priority over another in given situations. Rokeach (1968) stated that each person has two sets of values with each set containing approximately 18 values. The first set, Terminal Values, are goals toward which the person strives in life. The other set, Instrumental Values, are behavioral activities in which a person

engages. The 18 Instrumental Values are in the service of the 18 Terminal Values.

Not all values can receive the same priority in terms of time, energy, and commitment. Rather, a person gives priority to his values and will commit the most energy, time, and effort in service to, or in achievement of, the top priority values. A means of understanding one's values, including those of Christian school students and parents, is to rank order these two sets of values in terms of priority as guides for one's life. An effective and relatively simple way to understand one's value system is to look at the priorities assigned to these values. Value change may occur when one is dissatisfied with his priorities, when he believes he observes inconsistencies, or when someone points out that he evidently is not what he purports to be.

Summary

The study and teaching of values is important business for Christian schools. It always has been. For too long, I believe, we have been teaching a knowledge of the Bible and encouraging students to accept and practice, without the benefits of research or evaluation, the values which the Bible teaches us. This article suggests that a more scientific understanding of values and value teaching is needed. Specifically, in summary, it states that:

1. The person goes through developmental stages of moral development. We must know these stages and develop teaching strategies relevant to the child at different ages.
2. We must understand that there are many aspects to the Christian development of students. One that needs more attention and research is the consequential.
3. Values clarification is an effective tool for helping students to understand and accept values for themselves. It is much more effective than values indoctrination.
4. There are research tools available for measuring values, Christian values. These tools help us to understand the priorities which one gives to specific values and can be used to help one change his value system.

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